

offensive by many Greenlanders, as well as by the Danes, and open opposition did not appear until after the constitution had been changed.

The authors note that the Greenlanders wanted to be equal, they wanted development, they wanted integration with Denmark, and they wanted no longer to live in a closed colonial territory; however, the only question the authors really answered was whether the Greenlanders accepted the constitutional change. They do not discuss whether the Greenlanders, or even the negotiators, had any clear idea of the implications of their choice. The Greenlandic representatives who took part in the negotiations in Greenland, in Denmark, and in the United Nations probably thought that the constitutional change would give them equality. The history since the 1950s has proven that this was not the case, and it was the main reason why the Greenlanders claimed Home Rule in the 1970s and self-rule at the beginning of the new millennium. The reasons for not dealing with this perspective in the present book should be found in the way that the Danish report came about.

The political situation 50 years after the events analyzed in the report is important, but only cursorily mentioned in the book. This is unfortunate, because it was the ongoing negotiations between Greenland and Denmark on the introduction of self-rule in Greenland that gave rise to severe critiques of the then current political arrangement and its historical background. After the turn of the millennium, there were powerful circles in Greenland wanting independence and they severely criticized the way in which Greenland was included in the Danish Constitution when its colonial status was abolished in 1953. If the conclusions in the Danish report went against the interpretation of the events in the early 1950s by today's Greenlandic politicians, who had used the events to argue for self-rule or independence, the authors of the report would run the risk of simply being criticized for running errand of the Danish government. And that was exactly what happened, whether we deem this to be fair or not. The report had to deal with the political realities, and the authors responded to the a priori Greenlandic critique. Instead of making what seems to be a word-for-word translation of the report into an English book, the authors could have taken up these issues in the translation, published three years later, and substantiated their interpretations. There should have been ample reason after the report was delivered to take up and analyze issues that were outside the scope of the report, but important for a scientific analysis of this significant period in the history of Greenland.

If we are looking for empirical and political information about the circumstances connected to the abolishment of Greenland's colonial status, this book is a gold mine. If we want information about how a benevolent colonial power legitimizes its own policy, this is also the book. The book is a most interesting report on Danish policy in Greenland, and as such, it stays within a long Danish tradition. For those who want to know what happened when the negotiations on Greenland's colonial status took place in Denmark

and in the United Nations, this book has compiled a great deal of information about the process, the politics, and the people who negotiated on behalf of Denmark.

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JE VEUX QUE LES INUIT SOIENT LIBRES DE NOUVEAU: AUTOBIOGRAPHIE (1914–1993). By TAAMUSI QUMAQ. Traduit de l'Inuktitut par LOUIS-JACQUES DORAIS. Québec: Presses de l'Université du Québec, 2010. ISBN 978-2-7605-2580-1. 153 p., b&w illus. Softbound. Cdn\$18.00.

This book, translated into French from Inuktitut, chronicles the changes in Nouveau-Québec from camp life to settlement life. In the introduction, the translator, Louis-Jacques Dorais, discusses his own personal relationship with the author and the latter's uniqueness. This small autobiography is encapsulated in the title, which in turn reflects the author's passion and resulted in, among other accomplishments, an encyclopedia on the history and customs of the Inuit of Nouveau-Québec, particularly eastern Hudson Bay, and an Inuktitut dictionary. These works emphasized Qumaq's desire to ensure the culture was not lost. As a result, he was honoured by both the Quebec and Canadian governments.

The autobiography is organized into five parts, each indicating a significant development for the Inuit of the region, especially around the present settlements of Puvirnituk and Inukjuak. In addition the narrative proceeds year by year, illustrating in the process both traditional life and social, economic, and political changes.

Born in January 1914 at a camp north of Inukjuak, Qumaq was raised in a traditional manner, including a period with his grandparents, during which "Les Inuit vivaient tous, avec leurs familles, dans des campements, dont les chefs étaient très compétents" (p. 35). Hunting seal and caribou, fishing, and trapping wolves and foxes reflected the nomadic lifestyle. He describes family life, learning traditional skills (including his first hunt with elders and building an igloo), and the role the Anglican church played in their lives. The author describes this life in the first part of the book, which covers the period from 1914 to the mid 1930s. It was a period in which they did not lack for food, in spite of the vicissitudes of game, as they shared food. He noted a famine a bit later (p. 58). Two developments occurred: the filming of *Nanook* by Robert Flaherty and the coming of the Hudson's Bay Company (HBC), which would replace the French company Revillon Frères.

In the second part of the book, covering the period from 1936–53, the author describes changes that began when the HBC achieved a trade monopoly. According to the author, this change led to impoverishment for the Inuit, since the

HBC agents gave no credit. During this period the outside world intervened with the news of the war. In addition, the slow move to Puvirnituk and other settlements began, and prefabricated houses replaced the traditional tents and igloos. Employment at the trading post and the sale of stone sculptures began to alter Inuit lives.

Part three documents significant changes to Inuit life from 1953 to the late 1960s. Central to these changes was the introduction of federal aid: old age pensions, disability allowances, and family allowances. The Bay began to purchase Inuit sculptures, though the author notes that each manager had a different concept of their value (p. 81). Their attitude changed with the arrival of manager Peter Murdoch in 1955. Under his management, there was a certain stability, even though the Bay would still not allow Inuit to purchase on advanced credit, and they still had to depend on hunting for subsistence. Qumag indicates the important role of René Lévesque in Nouveau-Québec. Another development was the introduction of a federal school and later a missionary school by Father André Steinmann, whose own autobiography has been published (Steinmann, 1977). Qumag indicates Steinmann's role in helping to establish the co-operative that eventually competed with the Bay: the Federation of Co-operatives of Nouveau-Québec. Established in 1966, with the assistance of the province, the Federation was a step toward autonomy. A village council had also been established in 1961, with an election in which Qumag, without campaigning, received the largest number of votes.

The fourth part of the book covers the years 1969 to 1978. A key development was the James Bay project, and the consequent James Bay and Northern Québec Agreement (La Convention de la Baie James et du Nord Québécois), which for Qumag and the people of Puvirnituk, Ivujivik, and Salluit was a betrayal, symbolizing a loss of autonomy. A minority organization, called Inuuqatigiit Tunngavingat Nunaminni (ITN), emerged. On the other hand, the people voted for the merger of the Direction générale du Nouveau Québec and the Commission scolaire du Nouveau Québec.

Two projects signaled Qumag's belief in autonomy for the Inuit. In 1977, he completed an encyclopedia of traditional life, which he entrusted to Bernard Saladin d'Anglure; however, it was not actually published until later and then only in syllabics. In 1979, Qumag began to create a dictionary of Inuktitut as spoken in Nunavik, which he completed in 1981. Interestingly, the latter project received federal government support through the intervention of two southern supporters, George Filatas and filmmaker Maurice Bulbulian, who arranged for Qumag to visit Ottawa. The resulting grant of \$18 000 allowed him to hire a secretary. Qumag obtained three more years of funding from the Quebec government, which earlier had provided a computer and funding for publication of the encyclopedia of traditional life. Qumag continued to regret the divisions in Inuit society, as well as social problems such as alcohol abuse. These concerns, among others, led him to write his autobiography.

The final section of the book deals with Qumag's reflections from the vantage of age—changes, importance of hunting and fishing, the divisions over James Bay, his difficulties as he aged and experienced illnesses, the friends who helped him, and his family, who had figured throughout the narrative.

As befitting an individual with little formal schooling, yet writing in syllabics, the style is relatively simple and straightforward. Besides the observations on changes in lifestyle, a strength of the book is the discussion on the evolution of autonomy, whether in co-operatives, villages, or region, and especially the opposition to the James Bay agreement. In translating this work, Louis-Jacques Dorais has done a great service by bringing Qumag's story to a wider readership. This book complements the work of people such as Nelson Graburn (1969). Though there are some photographs in the introduction, a map of the region that included the older names of communities might have been useful. However, this lack does not detract from the usefulness of these reflections of a remarkable man.

REFERENCES

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BAFFIN ISLAND 1953: TAGEBUCH EINER POLAR-EXPEDITION. By FRITZ HANS SCHWARZENBACH. Bern, Switzerland, 2008. ISBN 978-3-8370-5423-1. 156 p., maps, b&w and colour illus. Softbound. Verlag Books on Demand GmbH, Norderstedt. €20.

Since Pangnirtung and Cumberland Sound were my first major field research destinations in 1971, I read with special interest the author's account of his participation in the 1953 Baffin Island Expedition to Pangnirtung Pass and the Penny Ice Cap. Today the area is known as Auyuittuq National Park.

The author of this diary, published in German, is Fritz Hans Schwarzenbach, who was the botanist on the expedition, one of four participating scientists from Switzerland. The leader of the Second Baffin Island Expedition, sponsored by the Arctic Institute of North America, was Dr. Patrick D. Baird, then director of the Montreal office of the Arctic Institute of North America. Co-sponsors of the expedition were the Swiss Foundation for Alpine Research and the Canadian Geographical Society.